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SOCIO-STYLISTICS OF GUS BAHA'S SERMONS

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Abstract

As a result of this realization, a new study of Gus Baha's preaching discourse, particularly on Java, is required. This study serves a strategic purpose as a foundation for future research and, more broadly, as a reference for preaching knowledge. There are three approaches in examining sermons, according to past expert research: language, socio-culture, and religiosity or religion. As a result, the goal of this study is to describe Gus Baha's sermon presented on Java Island as a discourse, as well as its stylistics features in relation to its rules environment and how the language choice of Gus Baha send his sermon to audiences. This study applied. This is study applied qualitative method with a real-life context that describes qualitatively in words rather than numbers or statistics, using content analysis as research design. For the analysis of the data, specific finding have been made. The contextual features show that the audience of Gus Baha's sermons are two kind namely lay society and intellectual or government offices, so that in the application of the contextual features also different. In the context of lay society which describe in '*Toleransi Terhadap Non Muslim Menurut Gus Dur*' sermon Gus Baha in fact dominantly used Javanese language and also Pesantren culture, but on the contrary in '*Haul K.H. Wahab Hasbullah ke-49*' sermon Gus Baha dominantly used Bahasa Indonesia and formal language, it is because the audience is in the kind of overment office and intellectual society, although there some *santri* there, but Gus Baha prefer choose formal language so that can be understood by all of the audiences. In the context of the application of lexycosyntactical choice Gus Baha applied climax, Cynicism and paradox and in the context of the application of lexico syntactical pattern Gus Baha applied repetition, enumeration, anaphora, and rhetorical question. in Both of sermons Gus Baha dominantly used enumeration as the general strategy to give clear understanding to audiences by sole some crucial problem in society through his clever sermon.

Key Words: socio-stylistics, Gus Baha's sermons

Abstrak

Dari realisasi tersebut, diperlukan kajian baru terhadap wacana dakwah Gus Baha, khususnya di Pulau Jawa. Kajian ini memiliki tujuan strategis sebagai landasan untuk penelitian masa depan dan, lebih luas lagi, sebagai referensi untuk berdakwah pengetahuan. Ada tiga pendekatan dalam mengkaji khotbah, menurut penelitian para ahli terdahulu: bahasa, sosial budaya, dan religiusitas atau agama. Oleh karena itu, tujuan dari penelitian ini adalah untuk mendeskripsikan khotbah Gus Baha yang disajikan di Pulau Jawa sebagai sebuah wacana, serta ciri-ciri stilistikanya dalam kaitannya dengan lingkungan aturannya dan bagaimana pilihan bahasa Gus Baha dalam menyampaikan khotbahnya kepada khalayak. Studi ini diterapkan. Penelitian ini menggunakan metode kualitatif dengan konteks kehidupan nyata yang menggambarkan secara kualitatif dalam kata-kata daripada angka atau statistik, menggunakan analisis isi sebagai desain penelitian. Untuk analisis data, temuan khusus telah dibuat. Fitur kontekstual menunjukkan bahwa pendengar khotbah Gus Baha ada dua macam yaitu masyarakat awam dan kalangan intelektual atau pejabat pemerintah, sehingga dalam penerapan fitur kontekstual juga berbeda. Dalam konteks masyarakat awam yang digambarkan dalam khutbah '*Toleransi Terhadap Non Muslim Menurut Gus Dur*' Gus Baha justru lebih dominan menggunakan bahasa Jawa dan juga budaya Pesantren, tetapi sebaliknya dalam khotbah '*Haul KH Wahab Hasbullah ke-49*' Gus Baha lebih dominan menggunakan bahasa Indonesia dan bahasa formal, hal ini dikarenakan pendengarnya adalah kalangan pejabat tinggi dan masyarakat intelektual, walaupun ada beberapa *santri* disana, namun Gus Baha lebih memilih bahasa formal agar dapat dipahami oleh semua khalayak. Dalam konteks penerapan pilihan sintaksis leksiko Gus Baha menerapkan klimaks, sinisme dan paradoks dan dalam konteks penerapan pola sintaksis leksiko Gus Baha menerapkan pengulangan, pencacahan, anafora, dan pertanyaan retorik. Dalam kedua khotbah Gus Baha lebih dominan menggunakan pencacahan sebagai strategi umum untuk memberikan pemahaman yang jelas kepada khalayak dengan memecahkan beberapa masalah krusial di masyarakat melalui khotbahnya yang cerdas.

Kata Kunci: sosio-stilistika, khutbah Gus Baha

Introduction

Sermons are included in oral discourse since the speech given by preachers or speakers is given directly to the speech partners without the need of intermediaries. The Gus Baha sermon is a formal, even sacred-sounding religious discourse. On the other hand, the socio-cultural setting and the preacher's status as a speaker both influence the level of holiness. It is important to consider the socio-stylistic ramifications of this fact. While the stylistics aspect is used to characterize the preacher's choice of speaking language or "what to speak" in Gus Baha's sermon, the sociolinguistic feature can aid in the clarification of sociocultural study. Both requirements are satisfied by speech context, the ideology that directs the discourse of the sermon when it is delivered to audiences.

Some of the earlier sermon studies were Hadisaputra (2005), Saddhono (2010), 2011, and (2012). According to the Hadisaputra research findings; there is some evidence of language interference in sociolinguistic investigations. His main focus was the disturbance of the Javanese language. The study is restricted to the Friday sermon discourse structure since Saddhono also examined the discourse of Friday sermons, focusing on micro and macro structural analysis. As a result of this study, another investigation was done on the linguistic-cultural perspective. However, the scope of this investigation was restricted to the sermons of Gus Baha. There is also relevant study done by previous researcher namely Ononye (2014 with title of his research '*Socio-Stylistics of Cigarette Advertisement in Nigerian Print Media Discourse*', in this research he analyze context the language use in cigarete advertisement, eographical fetures, lexico-semantic fetures, and syntactic features. The next relavant study was done by Freltag (2015) with title '*Socio-stylistic aspects of linguistic variation: schooling and monitoring effects*'. In this research Freltag found that show that the phenomenon is constrained by linguistic, social and stylistic factors, and highlight the importance of a detailed control of the context in the analysis of variable phenomena at the phonetic-phonological level. The other relevant research also done by Islam (2016) with the title '*Pragmastylistics potrayed in Personal Essay of English Department's Student*' with his finding focus on kinsd of stylistics features and also how the context in usin certain stylistics features. This study has different focus of analysis and also different object. In the contxt of analysis, this study focus to analyze contxt of language used in us Baha's sermons, lexico syntactical choice and lexico syntactical features. S this study has high novelty which contributes to give color in different perspective in the some fields of theorical approach.

The Friday sermon must be delivered in a formal and standardized language like Indonesian, Javanese, Arabic, or English due to the aforementioned characteristics. According to Keidler, assertive, performative, verdictive, expressive, directive, commissive, and phatic speech acts (1998). To convince Muslims to limit their worship to Allah SWT alone, the preacher commonly uses the directed speech act. Sermons contain a variety of phrases that make it clear that it falls under the ambit of Islamic education. Some of the qualities of the terms used in the mosque environment include families, religion, education, working networks, and society. The speaker, audience, setting, and sermon's subject matter all have an impact on how language and diction are used.

This realization necessitates a fresh analysis of Gus Baha's sermons, especially his discussion of Java. This study has the strategic benefit of providing a framework for further investigation and, more widely, serving as a guide for knowledge preaching.

According to previous expert research, there are three techniques to studying sermons: language, socioculture, and religiosity or religion. Therefore, the aim of this study is to describe Gus Baha's sermon delivered on Java Island as a discourse, as well as its stylistic elements in relation to its rules context and how Gus Baha transmitted his sermon to audiences through language choice.

Theoretical Consideration: Style, Stylistics and Socio-Stylistics

A more or less accurate definition of stylistics, or the study of style, is that it "seeks to uncover and discuss the effective usage of certain language elements and approaches in a text, to achieve certain effects to a certain audience." 22 Ononye This assumes that advertisers choose (non-linguistic) qualities that will accomplish their goals. Literary stylistics and linguistic stylistics are distinguished by Akinbiyi (221). Literary stylistics aims to describe the formal qualities of literary texts and, where appropriate, relate their literary consequences to linguistic causes. Linguistic stylistics deals with the linguistic peculiarities of literary texts and non-literary variants of language (register). This study favors linguistic stylistics since it examines advertisements, which are non-literary texts. The "study of any situationally differentiated use of language and of choices made by individuals and social groups in their usage in all linguistic domains" is how stylistics may be viewed from this angle (Crystal 323). Furthermore, Odebunmi has discussed five classes of manifestation of linguistic stylistics; namely, traditional stylistics, pragmatic stylistics, text-linguistic stylistics, sociolinguistic stylistics and international stylistics. Text-linguistic stylistics and sociolinguistic stylistics are relevant in this study. While text-linguistic stylistics involves a descriptive and comparative study of stylistic conventions of text types, sociolinguistic stylistics is done on the basis of social categories in registers (for details, see Odebunmi 5; Ononye 19).

"By style is understood the regular use in the text of particular things and structures, or types of items and structures, among those made available by the language as a whole" (Malmkjaer 510). Some of the several style notions that have emerged in the literature and are pertinent to the goal of the current study include style as choice, originality, frequency, and variation from the norm. The most common and author-focused definition of style is "style as choice," in which the author choose specific linguistic devices above other language-provided options to convey a message to the audience. Osundare makes a distinction between intentional and accidental choice. He makes the case that unconscious choice governs the stylistic decisions made by the language user in a text, while conscious choice explains the rhetorical preferences (such as lexical patterns) of an author. The uniqueness perspective, which aligns with Lawal's notion of "style as individual and consistent forms," is a

representation of distinctiveness. Since we cannot possibly have access to all of an individual's linguistic habits, Crystal and Davy (8) define style as "some or all of the language habit of a person...the occasional linguistic idiosyncrasies which characterize an individual's uniqueness." They believe that style is found in those expressions that distinguish an individual or make them unique. The frequency view of style may also be connected to Osundare's concept of "style as iteration"; thus, the emphasis is on the language user who, via regular practice or habituation, displays a pattern of use that can be used to forecast their style. The most popular form of analysis used in this study has been statistical, which has given rise to terms like "stylo-statistics" and "quantitative statistics." The "notion that language is both a rule-governed behavior and an accumulation of norms" is the foundation of the deviationist approach to style (Lawal 28). Lawal continues by stating that "accuracy" (grammar correctness) and "appropriateness" are the two primary means by which language standards can be realized (social acceptability). Although generative stylisticians (with poetry as its main text) championed this notion of style, it has appeared in other genres of language use, such as advertising. Regarding socio-stylistics theories, Islam (2018: 176) claimed that socio-stylistics is the study of language usage and language choice in a social context (sociolinguistics). As a result, by examining the social environment or its use in society, socio-stylistics research will link to the study of the language used in Gus Baha's sermons.

Etnography of Communication (SPEAKING)

The "ethno methodological" approach to the study of language behavior, which includes ethnography of communication and its offshoots, is culture-focused. Dell Hymes, an anthropological linguist, initially proposed it in 1962 after noticing that language study is rooted in specific cultural contexts of use, much like how a people's consumption behavior is heavily influenced by how goods are presented. Here, it is clear that context refers to more than just the linguistic environment or context; it also refers to the speaker's or writer's goal as well as the social and environmental context of the language use event. These circumstances, according to him, dictate how language components are applied to communication. Hymes' ethnolinguistic method aims to describe "communicative competence"—how a member of a community knows when to talk and when to keep silent, which code to use, when, where, and how to accomplish optimum communication (Olaniyan 48). As a result, the definition of competence has been expanded to include the idea of mastering a particular set of cultural norms as well as a broad comprehension of the speech situations that are conceivable in that community (Gumperz 1).

Hymes lists a variety of characteristics that are thought to be social context-related, which he easily sums up with the mnemonic "speaking," including speech, sermon, and master of ceremonies. It is possible to discuss a few of the contextual elements in the mnemonic order. Situation: comprises both the scene (participants' preoccupations) and the setting (physical circumstances) of a certain speech event or communication event; Participants: All contributors to the communication event are included, including the speaker or writer, the listener or reader, and the hearer (i.e., additional indirect listeners or pertinent inanimate objects in the background); Ends: also referred to as the "Purpose" of communication; This can be realized in two ways: the communication's objective (which considers what is intended to be achieved) and the consequence; Act Sequence: relates to the rendering of the message for usage in terms of message form (how it is structured) and message content (embedded meanings); The style or spirit in which the communication is carried out and maintained is crucial; Considers the means (traditional or unconventional), such as voice, writing, sign language, symbolism, etc., through which the message is delivered. Norms are the sociocultural rules governing communication, namely the norms of interaction (the rules participants observe, both linguistically and nonlinguistically) and the norms of interpretation (the rules used to decode messages); The norms of a particular field of language use are referred to as a genre. According to Olaniyan (50), "Various genres have different distinguishing qualities," demonstrating how all these aspects of the social environment of language use can vary from one language culture to another or from one field to another. However, the goal of this study is to demonstrate how Hymes' SPEAKING may be used to elucidate as many facets of the cigarette advertisement's background as possible.

Research Methods

A contextual analysis of Gus Baha's sermon focuses at the language choice (style), or "what to say," and how it relates to the social context of each statement. This is a qualitative approach that uses content analysis as a study strategy to describe qualitatively in words rather than figures or statistics (Berelson, 1952; Lindlof, 1994: 21). The information was taken from a sermon delivered by Gus Baha on Java Island that was recorded on camera and posted to YouTube. The knowledge gained from sermon transcripts as well as events or situations that either directly or indirectly affect the sermon's delivery. Information is gathered for this study using a range of data collection techniques, such as observation and documentation. The research used the interactive analytic technique, which comprises data reduction, data display, and data verification. The data analysis focuses on the social context as represented by the speech components (Sudaryanto, 1995: 38).

Results and Discussion

a) Context the Language Used in Gus Baha's Sermon

As earlier mentioned, this section of the analysis is driven by Hymes' mnemonic: SPEAKING. At the broad level of situation, the setting under which Gus Baha's sermon is produced by him in immediate situation by using his cleverness and large of his knowledge of religion. Gus Baha's sermon is created in the context of holistic literature from Islam law like Al-Qur'an, Hadits, Ijama', Qiyas and also Fiqih and Ushul Fiqih which constructed through his sermons with certain language choice. For example, some of Gus Baha's utterance in his sermon has examined here have the same content and form of sermon running for the entire period considered. In terms of oral sermon, the preacher or speaker is expected to be in a setting where, when and to whom the sermon was delivered. This setting is perceptibly different from that of the target of audiences. The audiences is affected by a certain unsteady psychological state because they glances through sermon in leisure time. The understanding of the audiences's setting allows the preacher to use language in a particular catchy way in order to, within the short time the audiences has to watch and listen, persuade the audiences to pay attention what speaker/ preacher was sent in his sermon. Taking all these features into cognizance (i.e. the psychology of the audiences, the differences in settings, and the need to appeal to the audiences within a limited time), the Gus Baha's sermon maximizes the high language choice, but use clever language which easy to be accepted by Indonesian society especially millennial society.

For this context, sermon of Gus Baha related to culture, psychology, class-consciousness of the audiences form, on the one hand, and to ascertain kind of audiences who see and listen Gus Baha's sermon, on the other hand. This would inform the totality of the choices they make to realize the desired effects in the sermon. The Gus Baha's sermons in the data are found to be made to achieve specific ends. Two goals have been observed in this regard, *viz.* to create an awareness of a particular advice which have the functions to persuade audiences; and to encourage the current-users of the brand to continue in the 'right' thinking and to persuade certain audiences to open their mind in large treasure from various Islam law, so the they will be moderate Muslim in Indonesia, not as radical Muslim. From this context Gus Baha applied different language in different audiences. Let us consider the following texts from the data:

Dados ngeten niki dados hampir semua ahli thariqoh niku sepakat angger lafadz maqom niki 'Ai Maqaama Nafsihib 'Inda Robbih'... (TTNMMGD:1)

So, almost all the experts in tariqoh agree that the lafadz maqom is' Ai Maqaama Nafsihib 'Inda Robbih'... (TTNMMGD: 1)

In the sermon with the title 'Toleransi Terhadap Non Muslim Menurut Gus Dur' Gus Baha was dominant used Javanese language with Pesantren and Javanese culture. It is because the audiences of this sermon are a lay society. Lets compare with the sermon with the title 'Haul K.H. Wahab Hasbullah ke-49' Gus Baha was dominant used Indonesian language with certain language choice, because the audiences of this sermon was dominated by some government official and intellectual society. Let see the following data:

Kiai Wahab itu pedagang, juga ulama juga politikus juga pahlawan, kita-kita sebetulnya melihat itu sederhana, artinya sederhana dalam pikiran ulama...(HKHWH:1)

Kiai Wahab is a trader, also a cleric as well as a politician as well as a hero, we actually see it as simple, meaning simple in the minds of scholars...(HKHWH:1)

b) Lexico Syntactical Choice of Gus Baha's Sermons

This another level of language through which a greater measure of the sermon style striking choice of certain lexico syntactical choice or figure of speech with peculiar meaning in the data. Pradopo (1987) in Islam et al (2018: 44) stated that lexico syntactical choice is identify figurative language with figurative language. The goal is to equate something with other things so that the picture becomes clear, interesting and alive. Gus Bahas' sermon in fact applied 3 lexico syntactical choice in his sermons they are: climax, sinism, and paradox, let see the data in Gus Baha's sermons below:

1. the application of climax

Climax is a figure of speech that states several things in a row and is increasing over time (Islam, 2018: 49). Gus Baha in his sermons applied climax as lexycy syntactical choice as his strategy to persuade audiences to use logical thinking in clear heart, let see data below:

Sekarang logikanya sederhana, kalau orang miskin 3000, pas itu masukannya anggap aja 3000, 3000 nyumbang beras satu kilo itu artinya terdapat 3000 kilo beras, artnya apa ? orang islam yang msikin membiayai dirinya sendiri untuk makan dan mereka menjadi aktor heroik....dulu zamannya Nabi meskipun orang itu miskin itu semuanya bersifat heroic, sehingga perang dzati riqa' itu perang paling dikenan al-Qur'an ...(HKHWH:3)

Now the logic is simple, if a poor person is 3000, then the troops just assume 3000, 3000 donates one kilo of rice that means there are 3000 kilos of rice, what does that mean? poor Muslims pay for themselves to eat and they become heroic actors....in the time of the Prophet even though he was

poor, all of them were heroic, so the war of dhati riqā' was the most acceptable war in the Qur'an...(HKHWH:3)

2. the application of Cynicism

Cynicism is a figure of speech that expresses satire directly (Islam, 2018: 49). Gus Baha aslo applied sinism in his sermon as strategy to drive audience to use logical thinking when listen his sermon:

...buruk sekali kamu semua di mana-mana jadi objek.....(HKHWH:3)

...it's bad that you all are being objects everywhere.....(HKHWH:3)

3. the application of paradox

A paradox is a statement that contradicts itself, or that must be both true and untrue at the same time (Islam, 2018: 47). Gus Baha aslo applied paradox in his sermon as strategy to drive audience to use logical thinking when listen his sermon:

Gara-gara njenengan istiqomah niku alumni pondok sak ndeso ora onok seng ngimami masjid mergo mbok pek dewe, istiqomah ambek ngrungkepi utowo ambek nguasai iku yo mirip... (TTNMMGD:3)

Because the name of istiqomah is a short alumni in the village, there are not many people who lead the mosque for whatever reason, istiqomah is similar to being angry or angry... (TTNMMGD: 3)

c) Lexico Syntactical Pattern of Gus Baha's Sermons

Islam (2018: 50) stated that lexycy syntactical pattern is figure of speech which use this as a tool uses multiple dots to replace unspoken feeling. Gus Bahas' sermon in fact applied 4 lexico syntactical pattern in his sermons they are: repetition, enumeration, anaphora, and rhetorical question. Let see the data in Gus Baha's sermons below:

1. the application of repetition

Repetition is the repetition of sounds, syllables, words or parts of sentences that are considered important to put stress in an appropriate context (Islam, 2018: 50). Repetition is Gus Baha also applied repetition in his sermon as strategy to give emphasis to what he sends to audiences:

Kiai Wahab itu pedagang, juga ulama juga politikus juga pahlawan...(HKHWH:1)

Kiai Wahab is a trader, a scholar, a politician, a hero...(HKHWH:1)

2. the application of enumeration

Enumeration is the breakdown of a thing into several things to make it clearer to the audience. In his sermons (Islam, 2018: 51). Gus Baha also applied enumeration as strategy in communication how to solve some crucial problem with several things to make audience clear understanding. Gus Baha applied enumeration dominantly in his sermon. In his sermon with the tittle ' Haul K.H. Wahab Hasnbullah ke-49' applied enumeration 4 times, this is because us Baha try to sove some crucial issue with clear explanation through enumeration :

- a. ... karena di fiqih jelas, jihad untuk melawan penjajah itu fardhu kifayah, tapi jika musuh kadung ada di kita maka itu fardhu ain.....itu ada di khazanah kitab-kitab fiqih kita..jadi kiat tidak pernah kehilangan khazanah untuk menjawab musykilatuz zaman....(HKHWH:2)

... Because in fiqh it is clear, jihad to fight the invaders is fardhu kifayah, but if the enemy is in us then it is fardhu ain... ..it is in the treasury of our fiqh books..so the tip never loses the treasure to answer the musykilatuz of the time... (HKHWH: 2)

- b. ..jadi pernah suatu ketika Sayidina Ali itu marah besar ketika melihat umat islam itu pasif, pasif itu ndak aktif sehingga beliau marah besar, diantara kalimatnya itu, karena ini tengah-tengah kalimat langsung pakek fa', pakek fa' athaf atau fa' tafri' atau apa saja lah terserah santri-santri yang ngi'raf. ' Fakubhannakum hiinnashirtum gharadan yurma...(HKHWH:2)

...so once Sayidina Ali was furious when he saw that Muslims are passive, passive is not active so he was furious, between the sentences, because in the middle of the sentence he used fa', fa' athaf or fa' tafri ' or whatever, it's up to the students who are ngi'raf. ' Fakubhannakum hiinnashirtum gharadan yurma...(HKHWH:2)

- c. *Andaikan kita semua ingin memberi sumbangan kepada Indonesia, maka kita tidak akan memfonis pemerintah tidak becus ngerumat kita, meskipun pemerintah tentu berkewajiban ngramut orang-orang miskin itu tentu..tapi andaikan semua orang miskin itu berfikir menyumbang pemerintah, maka tidak akan menyalahkan pemerintah ketika faktanya nanti suatu saat, mudah-mudahan ini tidak terjadi itu ndak mampu menyumbang, karena masyarakat fikiranya memberi.....(HKHWH:2)*

If we all want to contribute to Indonesia, then we will not blame the government for not caring about us, although the government is of course obliged to take care of the poor..but if all the poor people think of contributing to the government, then we will not blame the government when the fact is later one day, hopefully this does not happen, it will not be able to contribute, because the community thinks of giving (HKHWH: 2)

- d. *Jadi di mana-mana khilaf itu ya..ya...seperti itu..tapi Alhamdulillah di kita khilaf itu biasa.....(HKHWH:3)*

So, mistakes are everywhere, yes.. yes... like that.. but Alhamdulillah, in us, mistakes are normal.....(HKHWH:3)

In other sermon namely his sermons with the tittle 'Toleransi Terhadap Non Muslim Menurut Gus Dur' Gus Baha also applied enumeration dominantly in its sermon namely he used enumeration 6 time, let see the data below:

- a. *Dadi nek maqame asbab apike yo asbab, nek maqame dadi wong awam apike yo awam, nek maqame ulama yo ulama . nek maqame wali yo wali...(TTNMMGD:1)*

Dadi nek maqame asbab apike yo asbab, nek maqame dadi wong awam apike yo awam, nek maqame ulama yo ulama. nek maqame wali yo wali... (TTNMMGD: 1)

- b. *Seng masyhur yo cerito nang manakib niku, ten manakib iku onok wong seng sholeh, sholeh tenan yo meh wali tenan. Wal hasil dia karena gak pernah dosa. Dekne nyongko 'Annahu Ra'a Rabbahu', dia mengklaim 'Ra'a Rabbahu'. Ngge nek kulo bahasaaken ilmiah dia mengklaim, mendakwa 'Ra'a Rabbahu'. Akhirnya orang-orang bingung apa betul orang fii hadzihi ikhdar di dunia ini 'Ra'a Rabbahu'. Wal hasil.. akhire di konfirmasi, zaman niku Syeh Abdul Qodir jek sugeng, A Muhiqqun huwa*

Au Muqtil ? apa dia benar atau salah? Dawuhe Syeh Abdul Qodir 'Huwa Muhiqqun Fii Qouli Multabatun Alaihi'. ngge to? ten manakib kan terkenel to 'Huwa Muhiqqun Fii Qouli Multabatun Alaihi'. ... dados wonten tiyang-tiyang seng meh thok tapi ora thok. Tapi harus kita hormati deweke meh 'ittashila alaihi', meh thok 'Huwa Muhiqqun Fii Qouli Multabatun Alaihi'. Dadi Syeh Abdul Qodir Jaelani 'Huwa Muhiqqun Fii Qouli Multabatun Alaihi'. Dia benar...(TTNMMGD:1-2)

The famous story of manakib is that manakib is full of pious people; sholeh really is almost a real guardian. But he succeeded because he never sinned. He claimed 'Annahu Ra'a Rabbahu', he claimed 'Ra'a Rabbahu'. Ngge nek kulo bahasaaken ilmiah he claimed, claiming 'Ra'a Rabbahu'. Finally people are confused as to what is right people fii hadzihi ikhdar in this world 'Ra'a Rabbahu'. Wal results .. finally confirmed, the time is Sheikh Abdul Qodir jek congratulations, A Muhiqqun huwa Au Muqtil? is he right or wrong? Syeh Abdul Qodir said 'Huwa Muhiqqun Fii Qouli Multabatun Alaihi'. yes or not? ten manakib kan terkenel to 'Huwa Muhiqqun Fii Qouli Multabatun Alaihi'. ... So there are people who are almost thok but not thok. But we must respect him meh 'ittashila alaihi', meh thok 'Huwa Muhiqqun Fii Qouli Multabatun Alaihi'. So, Syeh Abdul Qodir Jaelani 'Huwa Muhiqqun Fii Qouli Multabatun Alaihi'. He is right... (TTNMMGD: 1-2)

- c. *...Wong omongane tiyang-tiyang niku dawuhe tiyang-tiyang hakikat. Nek kulo ngaji ten mriki niku kulo niati, kulo bade matur niki fatwa resmine ulama, seng paling angel niku neng bab syari'at, niki rungokno tenan. Bab syariat iku paling angel mergo nduwe itung-itungan akal, akal iku kadang wong awam luweh pinter timbang ulama, mergo ulama iku marisine buwah, kadang buah iku ora pati rasional. wong awam luweh rasional. contone ngeten nge niki paling populer ten Indonesia. Nak ono ulama utowo wong awam atau siapa saja pede rodok ngerusak gereja ten jowo alasane jihad, pertanyaane ? iki jihad opo mergo mayoritas? Lah itu 'Multabatun Alaihi, hingga banyak orang kayak Gus Dur misalnya yang bilang nak wong Kristen mok pindah nok jowo seng di wales wong Islam seng minoritas neng papua utowo nang Australia utowo nang Amerika. Seng sitok ora wong Islam kudu ketho kuat wong nang jowo kuat. akhire ita-itu padahal engkok seng luar jowo engko di pletet perkorone nopo? minoritas, nah paling angel neng bab niku.....(TTNMMGD:2)*

What people say is what people say in reality. If I were to run here with my intention, I would say that this is the official fatwa of the scholars, the most difficult is in the matter of Shari'ah, this is really listen. The Shari'ah is the most difficult thing to have the calculations of the intellect, the intellect is sometimes the common people are smarter than the scholars, because the scholars are the inheritors of the downfall, sometimes the fruit is irrational. the layman is more rational. for example, it is the most popular in Indonesia. If there are scholars or lay people or anyone who wants to destroy the church in Java because of jihad, the question is? is this jihad or something majority? That's it 'Multabatun Alaihi, so many people like Gus Dur for example who say that Christians do not move nok jowo seng di wales Muslims who are a minority in Papua or in Australia or in America. Non -Muslims need to be strong people in Java. In the end, that's it, even though the outer elbow is later on the plate, why? minority, well the hardest thing about it (TTNMMGD: 2)

- d. *Kuwe percoyo hukum sebab akibat yo apik, artine toleransi ambek non muslim, tapi ora kok niati ta'dzim ambek non muslim tapi niati umat islam seng posisine minoritas diberbagai daerah. iku lah niki seng di thot poro kyai, kyai-kyai alim roto-roto nge ngoten, sak eroh kulo bapak niku ambek preman yo hurmat, Riyen Mbah chudhori Tegal Redjo niku ambek preman ngge hormat. Perkarane nek premane hormat gak ngganggu santri. Geng-geng iku neng jawa timur nek ambek santri santri sungkan, ganggu mbedo santri tetep sungkan , enek mbak-mbak lewat sungkan mergo ngeregani kyaine..kyaine iku lho akrab, Mergo nduwe itung-itungan nek premane dihormati, diapiki sungkan arep ngganggu santri.....(TTNMMGD:3)*

I believe in the law because the consequences are good, it means tolerance of angry non -Muslims, but not why the intention of ta'dzim angry non -Muslims but the intention of Muslims who are minorities in various regions. This is the one who was beaten by the kyai, the pious kyai-kyai were treated with respect, while my father was angry with the thugs, in the last time Mbah chudhori Tegal Redjo was angry with the thugs with respect. The thing is that the respectful premane does not disturb the students. The gangs are in East Java, if the students are angry, the students are upset, the harassment of the students is still upset, the sisters are upset because they are upset. (TTNMMGD: 3)

- e. *Niku Nabi...Nabi niku figure besar nak muji Makah niku sundul langit, jenenge shahat masjidil haram iku koyok sewu, satus sewu sewu entek ngamek, tapi barang bar Fathul Makah ditinggal ambek Nabi, Poro sahabat nak muji Makah koyok ngunu barang saiki nduweh kesempatan ditinggal..ditinggal maneh nang Madinah. Akhire poro sahabat koyo Abu Bakar, Umar kok gak gak manggonMakah fadhilahe ngene, pancen Nabi ora kerso, akhiro do tuwo-tuwo ngerti umpomo Nabi wes afdholu kholqi kok manggon afdholu biqo' Nabi orang terbaik manggon Ka'bah terbaik maka dikira yang berhak manggon Ka'bah hanya orang-orang terbaik. Makane kyai-kyai seng terlalu istiqomah ngugemi masjid mulai sakniki kudu mikir piye carane ngge naubah tapi angel...(TTNMMGD:4)*

The Prophet... The Prophet is a great figure to praise Makkah is the head of the sky, the name of the shahat of the Haram mosque is like a thousand, a hundred thousand thousand is angry, but the goods of Fathul Makah were left angry with the Prophet, Poro friends who praised Makkah are like that things now have a chance to leave. .left again in Medina. Finally, friends like Abu Bakr, Umar, why don't you live like this? 'bah only the best people. That's why the kyai-kyai who are too istiqomah to hold the mosque from now on have to think about how to change but it is difficult... (TTNMMGD: 4)

- f. *hahaha... makane apike ora sopan misale ngundanf pak yai kulo bade ngundang pengajian panjenengan ? waktune kapan? hala Pak Yai waktune yo terserah kulo seng mbayari njenengan hahaha. La ngeniki Ruchin mesti gak seneng 'won kok orah sopan'. Fayathmaalladzi Fii Qolbihi Fii Rodha'. Saiki onok wong Kiai alim sugeh loman berapa orang seng akhire tomak. Tapi nek dekei medit 'wong kiai kok medit'.kari milih ndi 'sedengan'... TTNMMGD:4)*

hahaha... that's why it's not polite to invite sir yai I'm going to invite you to study? what time is it Mr. Yai's time, it's up to me who pays you hahaha. La ngeniki Ruchin must not like 'won kok orah sopan'. Fayathmaalladzi Fii Qolbihi Fii Rodha '. Now onok people Kiai alim rich and generous how many people who end up tomak. But if you meditate 'why do people meditate'. Then choose 'medium'... TTNMMGD: 4)

3. the application of anaphora

Anaphora is a rhetorical device that features the repetition of a word or phrase at the beginning of successive sentences, phrases, or clauses (Islam, 2018: 50).. Gus Baha also applied anaphora in his sermon as strategy to drive audiences to pay attention to what Gus Baha's advice through his sermon with the tittle 'Haul K.H. Wahab Hasbullah ke-49' twice:

a. *Jadi zaman Rasulullah SAW, semua orang itu dilatih jadi aktor, jadi subjek, ... (HKHWH:1)*

So in the time of Rasulullah SAW, all those people were trained to be actors, to be subjects, ... (HKHWH: 1)

b. *kayak apa pentingnya ilmu,, kayak apa pentingnya fiqih karena di fiqih... (HKHWH:2)*

like what is the importance of knowledge, what is the importance of fiqh because it is in fiqh... (HKHWH:2)

Beside that Gus Baha also applied anaphora in his sermon with the tittle 'Toleransi Terhadap Non Muslim Menurut Gus Dur' one time as data below:

Dados ngeten niki dados hampir semua ahli thariqoh niku sepakat... (TTNMMGD:1)

So, almost all the experts in tariqoh agree... (TTNMMGD: 1)

4. the application of rhetorical question

The last application of lexico syntactical pattern of Gus Baha's sermons is rhetorical question. Rhetorical question is a useful technique in persuasive speech or sermon. As there is nobody to answer the question, a rhetorical question is usually designed to speak directly to the reader. It allows the reader a moment to pause and think about the question (Islam, 2018: 51). So in this sermon Gus Baha applied rhetorical question the function is to persuade the reader and drive them to pause a moment and think about the question. In his sermon with the tittle 'Toleransi Terhadap Non Muslim Menurut Gus Dur' Gus Baha applied rhetorical question as data below:

Nak ono ulama utowo wong awam atau siapa saja pede rodok ngerusak gereja ten jowo alasane jihad, pertanyaane ? iki jihad opo mergo mayoritas?... (TTNMMGD:3)

If there are scholars or lay people or anyone who wants to destroy the church in Java because of jihad, the question is? Is this jihad or something for the majority? ... (TTNMMGD: 3)

Conclusion

For the analysis of the data, specific findings have been made. The contextual features show that the audience of Gus Baha's sermons are two kinds, namely lay society and intellectual or government offices, so that in the application of the contextual features also differ. In the context of lay society which describes in 'Toleransi Terhadap Non Muslim Menurut Gus Dur' sermon Gus Baha in fact dominantly used Javanese language and also Pesantren culture, but on the contrary in 'Haul K.H. Wahab Hasbullah ke-49' sermon Gus Baha dominantly used Bahasa Indonesia and formal language, it is because the audience is in the kind of government office and intellectual society, although there are some *santri* there, but Gus Baha prefers to choose formal language so that it can be understood by all of the audiences. In the context of the application of lexicosyntactical choice Gus Baha applied climax, Cynicism and paradox and in the context of the application of lexicosyntactical pattern Gus Baha applied repetition, enumeration, anaphora, and rhetorical question. In Both of sermons Gus Baha dominantly used enumeration as the general strategy to give clear understanding to audiences by solving some crucial problem in society through his clever sermon.

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